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**The Ends and Objects of Burlington College.**

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The Ends and Objects of Burlington College:

AN ADDRESS,

INTRODUCTORY TO A COURSE OF LECTURES,

DELIVERED IN THE JUNIOR HALL OF BURLINGTON COLLEGE;

BY THE RIGHT REV. GEORGE WASHINGTON DOANE, D.D., LL.D.,

BISHOP OF THE DIOCESE OF NEW JERSEY,

AND PRESIDENT OF THE COLLEGE:

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THAT OUR SONS MAY GROW UP  
AS THE YOUNG PLANTS.

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Burlington:

EDMUND MORRIS, AT THE MISSIONARY PRESS.

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In exchange  
Peabody Institute  
Baltimore

AUG 2 1928

## ADDRESS.

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Kind neighbours, and dear friends,

I bid you welcome to our College. I count your presence here, an omen of all good. I read in it the strong assurance of your sympathy with us, in our great work. I feel, that we may count on your co-operation. I venture to rely upon your prayers.

It is a special pleasure to us, that our modest JUNIOR HALL has been the starting point of THE BURLINGTON ACADEMY OF NATURAL SCIENCES. I regard it as a gracious earnest of the years to come, that, in our second, we have won this mark of gratifying confidence. We shall endeavour not to disappoint it. Letters and Science are the pillars, which we look to, to sustain the arch, to be erected here. Its blessing and its crown, we look for, in that pure and undefiled Religion; to be whose ministering servants, is the highest glory, as it is the only worthy aim, of Science and of Letters.

The present undertaking proposes no contribution to *Science*, technically regarded. The course of Lectures to follow it, our first fruits in the golden harvest of the mind, will fully meet that expectation of the case. My purpose will be answered, and my estimate of this occasion carried out, by a brief outline of THE ENDS AND OBJECTS OF BURLINGTON COLLEGE. It is due to the kindly interest on your part, which has brought you here; and due to the great enterprise, which has been undertaken, and, I trust, will be forever prosecuted, in the most holy fear of God.



What I say, will be informal, rapid and familiar; suggestive, rather than didactic; from the heart, more than from the head: as "a man talketh with his friends;" as I well feel, that I may talk with you. In what I say, I shall be understood as instituting no comparisons, as casting no reflections, as proposing no discoveries, as claiming nothing as individual or original. If there be any virtue in our plans, it is in their adaptedness to our whole nature, in its moral and its social aspects: if any confidence in their success, it is in the commendation to the hearts of men, which is to come to them from God. The single word, which best expresses all our ways and all our wishes, is the sacred monosyllable, HOME. To be *domestic*, first, and then *religious*; blending the two ideas—which God never meant should be disjoined, since He first knit the family bond, in Eden—in that expressive apostolic phrase, "a household of the faith," comprises all we count on, for good influence, and hope for, as good result, from Burlington College. The Poet of our times has made the sky-lark the best emblem of our aims and prayers; and said, in two lines, all that we can ever say.

"Leave to the nightingale her shady wood:  
 "A privacy of glorious light is thine;  
 "Whence thou dost pour upon the world a flood  
 "Of harmony, with instinct more divine;  
 "Type of the wise, who soar, but never roam,  
 "True to the kindred points of Heaven and Home!"<sup>1</sup>

i. It is our design, at Burlington College, to bring up MEN. I use the phrase, *bring up*, advisedly. The mere accident of a man-child, I speak it not irreverently, gives no "assurance of a man." The manhood, which the Maker planned, and takes delight

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<sup>1</sup> Wordsworth.



in, fails, in a thousand ways, to fill its glorious destiny. If, from the thousand, one be taken, as the most extensive and most influential, in this failure, it must be *self-indulgence*. He cannot be a man, who has not self-control. As well expect the chalk to yield the spark, in its collision with the steel, as well expect the coal to give the lustre of the diamond, as manhood, where no hardness is endured. When the Apostle wrote to Timothy, "thou therefore, endure hardness, as a good soldier of Jesus Christ," he addressed him, not as a Bishop, so much as, as a Christian. As Christians, we are soldiers all; pledged to fight manfully the battle, with the flesh, and with the world. And delicate women will as soon endure the rigours of the siege, and turn the current of the heady fight, as those be men, who are not masters of themselves. Now, nature shrinks from hardness. They that "train up a child," therefore, his parents, or his teachers, must inure him to it. But parents fail, in this essential part of duty, with but few exceptions; and indulge their children, even beyond the bias of their *self-indulgence*. And so, sad to say, but true as it is sad, with few exceptions, children are not training to be men. It is not altogether wonderful that this is so. The tenderness of parents for their offspring, wisely and mercifully ordained of God, for good and gracious purposes, runs easily into excess, or swerves unconsciously from the straight line of duty. Nothing but firm religious principle, nor this, without a constant watchfulness upon themselves, will strengthen and sustain the parent, in this foremost trial of his calling. Hence, the advantage, if we must not say, the absolute necessity, of substitutes. As, in the treatment of those unhappy per-

sons, who have lost the balance of their minds, the next of kin become the least adapted to their discipline and care; so, from the want of firmness in religious principle, parents too often lose their fitness for the training of their children; and parental instincts and parental impulses conspire to be their ruin. The problem, for a case like this, is to supply parental interest, as near as may be, without parental weakness. The solution must be found, if any where, in a well ordered Christian School: a home, for safety and for happiness; but not a home, for weakness and indulgence. In such a house, there must be order, that never varies; there must be vigilance, that never slumbers; there must be patience, that never yields; there must be love, that never tires. An atmosphere must be created, that shall minister to wholesomeness, and health, and strength. A moral mechanism must be constructed and directed, that shall frame the heart, by shaping and controlling all its ways: *a heart-machinery*, that holds, but never hurts; that moulds, but does not mar. To this end, Christian men and Christian women must conspire. They must give themselves to it, as *heart-work*, and as *life-work*. They must be moved to it, of God. They must be governed in it, by His Word. They must be guided for it, by His Church. They must be carried through it, by His Spirit. The fear of God must be the rule, the love of God must be the motive, to their purposes and plans, their devotions and their duties. They must be willing to take upon themselves, that most difficult and most delicate of all responsibilities, to be the parents of other people's children. They must count the cost, before they undertake it. They must be faithful to it, "in sea-

son, and out of season." They must give themselves up to it, and be altogether in it, and of it. They must count nothing done while any thing can yet be done.<sup>1</sup> They must live, and breathe, and *be*; that love, which "suffereth long; and is kind;" which "vaunteth not itself;" which "is not easily provoked;" which "beareth all things, hopeth all things;" and "endureth all things;" and which "never faileth." They must know and feel that this is not their rest. They must live daily in the sense, that their reward is, with their record, upon high. "They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

What requirements I have enumerated! What a provision I have supposed! What self-sacrifice I have taken for granted! Shall it not be met? Shall it not be revered? Shall it not be loved? I answer, without fear, that it will be! I speak, without the shadow of a doubt, when I say, that, to an appeal, such as is here supposed, the child's heart will surrender, at discretion. There will be differences in cases. Some will require more than others. Some must be met in different ways from others. Some will seem sometimes almost beyond the all-enduring hope of such a love. But they, if any such there be, that *are* beyond it, quite, are monsters, and not children. Within the breast of every child there is an embryo man; God's image, in a shrine of mortal clay. And, when it finds itself in a congenial atmosphere, and feels itself in contact with a heart, it springs to meet it, is imbued with its outcoming virtue, and is

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<sup>1</sup> "Nil reputans actum, dum quid superesset agendum."

humanized by its experience of humanity. We are told, that the Parian marble, before the sculptor's eye had fallen upon it, or his hand had touched it, contained, in the perfection of its beauty, the Apollo Belvidere. He only found it, and exposed it to the gaze of an admiring world. And old Prometheus, as we read, kindled, with fire from heaven, the clay-cold statue, into life, and loveliness, and love. But, tell me, what are these but allegories, to set forth the beauty and the power of CHRISTIAN EDUCATION? And, what are these results, but faint and far-off shadows, to their triumph, who, by patient love, and faithful prayer, develope, through the agency of the transforming Spirit, from the dull and sluggish and corrupted mass of our poor fallen nature, a gracious child, a glorious youth, a god-like man? The manliness of love, the manliness of truth, the manliness of piety! The manliness that wears the spirit on the brow; purer than purest chrystal, more transparent, and more precious. The manliness, that bears the heart out in the hand; no plan, no purpose, no pursuit, no palpitation, that it shrinks to show. The manliness, that fears to sin, but knows no other fear. The manliness, that knows to die, but not to lie. The manliness, that never boasts. The manliness, that never domineers. The manliness, that never swears. The manliness, that never drinks. The manliness, that bows, in meek compliance, with the shadow of a parent's wish. The manliness, that sees, in every woman, the sex to which we owe our mothers. The manliness, to look all danger in the face, and seize it by the horns. The manliness, to bear all hardships, without grudging; and to render every honest service, without shame. The manliness, to reverence



the poor. The manliness, to make concessions to the weak. The manliness, to feel. The manliness, to pity. And the manliness, to pray. This is the manliness, we ask from God, for these dear children. Such are the men, we strive, through grace, to form, at Burlington College.

ii. It is our design, at Burlington College, to bring up GENTLEMEN. When you have found a man, you have not far to go, to find a gentleman. You cannot make a gold ring, out of brass. You cannot change a Cairn-gorm, or a Cape May chrystal, to a diamond. You cannot make a gentleman, till you have first a man. To be a gentleman, it will not be sufficient to have had a grandfather.

“What can ennoble sots, or slaves, or cowards?”

“Alas, not all the blood of all the Howards!”

To be a gentleman, does not depend upon the tailor, or the toilet. The proof of gentlemen is not to do no work. Blood will degenerate. Good clothes are not good habits. The Prince Lee Boo concluded that the hog, in England, was the only gentleman, as being the only thing that did not labour. A gentleman is just a *gentle*-man; no more, no less: a diamond polished, that was first a diamond in the rough. A gentleman is gentle. A gentleman is modest. A gentleman is courteous. A gentleman is generous. A gentleman is slow to take offence, as being one that never gives it. A gentleman is slow to surmise evil, as being one that never thinks it. A gentleman goes armed, only in consciousness of right. A gentleman subjects his appetites. A gentleman refines his tastes. A gentleman subdues his feelings. A gentleman controls his speech. A gentleman deems every other better than himself. Sir Philip Sidney

was never so much a gentleman—mirror, though he was, of England's knighthood—as when, upon the field of Zutphen, as he lay in his own blood, he waived the draft of cool spring water, that was brought, to quench his mortal thirst, in favour of a dying soldier. St. Paul described a gentleman, when he exhorted the Philippian Christians, “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.” And Dr. Isaac Barrow, in his admirable Sermon, on the calling of a Gentleman, pointedly says, “he should labour and study to be a leader unto virtue, and a notable promoter thereof; directing and exciting men thereto, by his exemplary conversation; encouraging them by his countenance and authority; rewarding the goodness of meaner people, by his bounty and favour: he should be such a gentleman as Noah, who preached righteousness, by his words and works, before a profane world.”

iii. It is our design, at Burlington College, to bring up SCHOLARS. This is the obvious point of our vocation. It is by our undertaking to do this, that we get the opportunity to do all the rest. For, sad to say, to send a boy, at charges, to be made a man, or made a gentleman, would be thought of by but very few, were not the outside motive kept in view, to make him a good scholar. We find no fault with this. We rather rejoice in it. For its own sake, it would move us to great efforts, and great sacrifices. How much more for the other things, for which it gives us the occasion! We aim at highest, most ex-

act, and fullest scholarship. We have laid out a course, which will fulfil this aim, in all who give themselves to it, without reserve. We hold the study of the ancient languages of Greece and Rome essential to the height, exactitude, and fulness of the real scholar. In their living use, they trained the brightest minds the world has ever known : minds, whose reflected brightness has lighted all the after ages, in the path of learning. While, in the land of our forefathers, they have been, for ages, and yet are, the school of highest and of noblest intellect, in every branch of service in the Church or State, in arts, in poetry, in letters, in philosophy, in universal science. It were an insult, now, to vindicate, in words, the value of these parts of learning, as opening the storehouses of wisdom ; or, still more, for mental discipline and cultivation. But, how often are the names of Tully and of Plato upon tongues, that have not mastered the first elements of their respective languages. How many have "gone over" Virgil, without a trace of his refinement ; or Homer, without a dream of his inimitable truth to nature. Therefore, we have taken the ground, and will maintain it, let it cost however much it may, that boys, who come to us, and stay with us, shall be made thorough, in their Classical attainments. We have made up our minds to all the toil, and all the self-denial, of the sternest and most searching drill. No boy shall take a place with us, on which he cannot stand ; nor have the name of any form, or any class, without the spirit and the power for which it stands. We know that this will cost us trouble. But, we know, that it is worth far more than it can cost. And we are resolved, whoever else may be removed, that



we will not. For the boys themselves, we have but small concern. A half a term suffices, with the rarest and most insignificant exceptions, to convince them, that this is not the best, alone, but far the easiest, course. If a new punishment should be devised for Purgatory, let it be that of reading Cicero, without a gleam of Cicero's meaning, without a glimpse of Cicero's language. The task of twisting ropes of sand were Paradise, in the comparison: wretched and worthless in itself; and the consignment of immortal minds to wretchedness and worthlessness, in tricks of superficialness, and habits of unreality. No: let a boy know nothing but the grammar of the language, but let him know that well. Let him have mastered all that he has undertaken, however little that may be. The knowledge that he has will then be certain knowledge. The progress that he has made will be triumphant progress. He will feel that his foot stands firm. He will feel that he is a freeman of the land. He will have lost no self-respect. He will have gained that surest element of victory, the consciousness of confidence. Nor shall the dead languages alone, suffice our Scholarship. We wish to train our scholars up for life, and influence, and action. We train them up for present things and present men. We will bring every thing to bear, to this end, on their fullest and most perfect mastery of that old, unexhausted, and exhaustless, "well of English undefiled." And, to this end, we will open Europe to them: its marts of commerce, its schools of learning, its cabinets and courts; with all its stores of science and of eloquence, of poetry and wit: La Place, Bossuet, Moliere, Cervantes, Schiller, Tasso, Danté. So far from hindrances to

Greek and Latin, these are all active, living helps. So far from burying English letters, in their varied pile, they but enrich and set them off. The man that knows one language only, knows not one. He knows his own the best, who knows most thoroughly the most. The school of language is the school of logic ; the palæstra of the mind, to train it for illustrious struggles and immortal triumphs. Parallel with these bright lines, we trace upon our course, the track of mathematical investigation : the surest source of self-possession, and the best preserver of that mental equilibrium, without which, real greatness cannot be. We hold to the exactest training in the most exact of sciences ; and we propose to make them practical, in their invaluable application to the uses and the arts of life. We would have nothing dead. Arithmetic, and Algebra, and Geometry, shall take feet, and traverse continents ; or wings, and measure orbs, that roll in glory through the sea of space. Not a field of nature, that shall not be opened. Not a faculty of observation, that shall not be quickened. Not a tree, "from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall," that shall not be noted. Not a gem, that sparkles in the sun, or a shell, that blushes in the sea, that shall not be classified and catalogued. In a judicious plan, industriously pursued, there is a time, and a place, for every thing. The parts of knowledge have a kindred with each other. The mind is as expansive as it is immortal. It "grows, by what it feeds on." And its true stores of real knowledge are no more felt to be a burden, than the resistance of the ever present, ever pressing, atmosphere retards the sky-ward eagle. "The mathematical sciences," says Dr. Barrow, in his *Sermon on the calling of a*

Scholar, "how pleasant is the speculation of them to the mind! How useful is the practice to common life! How do they whet and exalt the mind! How do they inure it to strict reasoning and patient meditation!" "Natural philosophy, the contemplation of this great theatre, or visible system, presented before us; observing the various appearances therein, and inquiring into their causes; reflecting on the order, connection, and harmony, of things; considering their original source and their final design: how doth it enlarge our minds, and advance them above vulgar amusements, and the admiration of those petty things about which, men cark and bicker! How may it serve to work in us, pious affections of admiration, reverence, and love, toward our great Creator, whose eternal divinity is dimly seen, whose glory is declared, whose transcendent perfections, and attributes of immense power, wisdom and goodness, are conspicuously displayed, whose particular kindness towards us men, doth evidently shine in those, His works of nature!" "The perusal of history, how pleasant illumination of mind, how useful direction of life, how sprightly incentives to virtue, doth it afford! How doth it supply the room of experience, and furnish us with prudence at the expense of others; informing us about their ways of action, and the consequences thereof by examples, without our own danger or trouble! How may it instruct and encourage us in piety, while therein we trace the paths of God in men, or observe the methods of divine Providence; how the Lord and Judge of the world, in due season, protecteth, prospereth, blesseth, rewardeth, innocence and integrity; how He crosseth, defeateth, blasteth, curseth, punisheth, iniquity and outrage: managing things with admirable

temper of wisdom, to the good of mankind, and the advancement of His own glory!"

iv. It is our design, at Burlington College, to bring up PATRIOTS. There never was a country which had such need of this. Never a country had such trust, for men, from God. Never a country held it with such exposure, and at such risk. There is no justification of the right of universal suffrage, but in the access to universal intelligence, and the encouragement of universal virtue. To say, "all men are equal," is to claim for every man the fitness to sustain and exercise equality. To suppose it possible to keep them so, is to deny, alike, the lessons of history, the teachings of revelation, and the conclusions of experience. In every government, there must be governors. In all communities, there will be leaders. If these be ignorant, if these be venal, if these be vicious, where may we look for safety, how can we hope for freedom? As oil will swim on water, so the intelligent and capable, in any nation, will secure the ascendant. What such security, as that their intelligence be a wise intelligence, and their capability a well-principled capability? We are but infants, yet. We have not rounded, as a nation, yet, our century of years. Brief as our past is, it is full of warnings and of lessons. No warning more alarming, than the ascendancy of party spirit, as the test of strength, and passport to all power. No lesson more emphatic, than the necessity of a return to the simpler manners, and sterner virtues, of the first and purest days of the republic. What hope of this, but in the training of our children, in the love of man, and in the fear of God? What hope that he can rule a nation, who has never ruled himself? What hope, till waters learn to rise above their source, that pub-



lic manners will be pure, and public virtue elevated, while hearths are unblessed by prayer, and altars are desecrated or deserted? Nothing truer, in the word of perfect and unerring truth, or written on the face of nations, with a broader, deeper, track of blood and fire, than, that, while "righteousness exalteth a nation, sin is a reproach to any people!"

v. Therefore, as that, without which all the rest were vain, it is our design, at Burlington College, to bring up CHRISTIANS. The Word of God is daily read, at morning and at evening. At morning, at noon, and at evening, we kneel in daily prayers. The precept of the wise man is continually regarded, "Catechize a child in the way he should go; and when he is old, he will not depart from it." The means of grace are constantly employed. The hope of glory is steadfastly proposed. The pastoral feet are constantly in motion, in our sacred fold. The pastoral eye is constantly alert, to watch and guard our lambs. The pastoral voice, in admonition and reproof, in encouragement and consolation, is never still. And every yeanling in the flock is made to feel, in constant acts and offices of love, the beatings of the pastoral heart. We have set up the Cross before us, as the magnet of our souls. We bend before the Holy One, Who died upon it, to beseech Him, that He will draw us, by it, to Himself. It is our constant "heart's desire and prayer to God"—and He has promised both to hear and answer it—that "our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple;" and, that, serving Him "without fear, in holiness and righteousness, before Him, all the days of our life," we may be "a people prepared for the Lord."









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